Articles conteining the requeſt preſented to the French Kyng by the Deputies of the reformed Churches of the coũtrey of Languedoc and other places adioyning, aſſembled by his Maieſties commaundement.

Alſo an other requeſt to him preſented by the perſons of the third eſtate of the coũtrey of Prouence,

VVith his Maieſtie anſwere to the ſayd requeſts.

Alſo an aunſwere of the Lord Lodouic Counte of Naſſau to the aduertiſements giuen him from the Kyng.

Tranſlated out of French.

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¶ Articles presented to the kyng by the Deputies of the reformed Churches of the countrey of *Languedoc*, and other places adioyning.

With the Kyngs answere.

IR, we the Vicounts, Barons, Gentlemē, and other here vnder writtē, making profession of the reformed Religion, both in our owne name particularly and of our adherents, & also as persons deputed by the reformed Churches of the countreyes of Guyenne, Viuaraiz, Giuaudan, the Seneschalsee of Tholouze, Auuergne, Rouergue, hie and base Marche, Quercy, Perigord, Limosin, Agennois, Armaignac, Commanges, Conserans, Bigorre, Albi and Foys, Lauragais, Albigeois, the countreys of Castres, Villelongue, Mirepoix, Carcassois, and other Prouinces

adioyning, assembled by the permis-
sion and under the saferonductes of
my Lord the Kyng of Polonia your
Mastiesties brother, in the town of
Montauban: Hauing perused sundry
letters missiue of your Maiestie con-
cerning declaration of your good in-
tention and will to reestablishe and
maintaine a good and firme peace in
this Realme, to performe the parts
of your Royall office to al your sub-
iects, and namely to those of the Re-
ligion, whom your Maiestie willeth
and meaneth from henceforth to em-
brace & entreat with all fauor, pro-
tection, and in the right of true and
naturall subiects, and to take order
by way of iustice for the request that
by them shalbe made and presented
most humbly to your Maiestie, tou-
ching all the particulars that to thē
shall seeme to be requisite and neces-
sary for the maintaining of a true &
sincere peace: We protest to this ef-
fect,

fect, and with al our hart make moſt humble petition of that which followeth, vnder the inſtant and oft repeted promiſes of my Lorde your Brother the kyng of Polonia.

Firſt we proteſt before God & his Angels, that it neuer entred into our harts, before theſe laſt troubles, nor ſince, to take awaye nor withdrawfrō your Maieſtie our duties of moſt humble, moſt obedient, and faithfull ſubiection: But with true and firme loyaltie of ſubiectes wee haue alway acknowledged & do acknowledge, that it is our vocation and naturall eſtate by the ordinance of God, to yeeld to your maieſtie all things due by a faithfull ſubiect to his kyng and ſoueraigne Lord.

If that your Maieſtie haue taken in euil part and in diſpleaſure that which by vs hath bene done, proteſted, and executed, ſince the moneth of Auguſt 1572 vntil this preſent:

we moſt humbly beſech you to cal to
mind your letters of declaration da-
ted the xviiii. day of the ſayd month,
and to haue in your moſt wiſe con-
ſideration the moſt iuſt occaſions ꝑ
haue by force & conſtraynt compel-
led vs to take weapō in hand, with
all other thinges requiſit e to a iuſt
and neceſſarie defence: to turne your
eyes to the poore deceſſed perſones
ſlaughtered and cruely put to death
in ſondrie townes & places of youre
realme, vnder the pretence of a con-
ſpiracie, but truly in hatred of the re-
formed religion: & that it will pleaſe
you in pitie to looke vppon the ſmal
remnāt eſcaped out of ꝯ ſayd ſlaugh
ters, w a true remorſe & compaſſion
of a father of your countrie: to enter
into your ſelfe and deeply and inten-
tiuely to behold ꝯ benefit that your
Maieſtie receiueth of the ſingular
and wonderfull goodnes of God:
and there vppon to meruell with vs

aſwell

aſwel of our preſeruation, as of this ouerture of peace in youre realme, like as a good father would doe in his howſe, when after that he hath beholden in his howſe ſome of his naturall childzen murdered before his face, and his whole familie in manifeſt danger of vtter ruine, he doth at length ſee by the grace of god all the reſt of his childzen and his houſe reſtozed to a good peaceable and ſure eſtate.

If it ſhalbe by any man thought euill and vnmeete foz the greatneſſe of your royall eſtate, to make open declaration and proteſtation of ſuch griefe, ſurely (vnder the fauoz and coꝛrection of ſuch as ſo thinketh) ſo to thinke ſhould be to do ſo much the more wrong, firſt to God, and after to your owne conſcience, to your hoꝛ and fuertie, and to your iuſtice and office royall, and to throw vpon youre ſubiects profeſſing the religi-

on aswel those that be murdered as these that be left alyue, an euerlasting infamie ioyned with reproch of a pretenced conspiracie and rebellion, wherunto, next after the seruice of God we ought to haue regard aboue al other things that be nedeful for vs, for by such mean, also should in plaine termes and openly be iustified aswell the authors as executers of those murders, which should be to vs reprochfull and impossible to be dissemblingly passed ouer.

And therfore, for the first article of our request, we holding vs to youre Letter of the 24. of August, do most humbly beseche your Maiestie, that folowing the course that was begon vppon the hurt of the late Counte de Coligny Admirall of France, it will please you according to the purport of your sayd Letter, to do exemplare iustice vpon the sayd murders, by vn suspected Judges thereto specially

appoynted

apoynted, of like and equall number of both religions, and namely other then those of the courtes of Parliamentes and Presidencies of Paris, Tholouze, Bordeaux, Rouen, Orleans, and Lyon, in which the principall presidents and councellers are reputed to haue bene the fauorers approuers & practisers of ỹ sayd slaughters, at least of those that haue bene cõmitted within their townes, yea and within your prisons, and at open assemblies: and with as greate spede as may be, to depute & apoynt the sayd Iudges in all places wher it shalbe nedfull, enioyning them vpon a great paine to proceed therin spedely, diligenly & vprightly, wout maintenance, without parciall wynking and dessembling of Iustice: for so shall your Maiestie begin to pull out of the hartes of your subiectes that be of the religion, the iust and great distruste that they haue cõcey-

ued by seing themselues giuen vp & abandoned to the crueltie of murderers, and so shal they the more spedely take to them selues occasion to trust in your onely worde and promise.

Also it may please your Maiestie to remember that in certaine youre Letters of instructions and declarations, sent to the gouerners & your Liefenantes of your prouinces, in ỹ monethes of September, October, and December, there is specially reserued the punishment of those that shalbe found charged with the supposed conspiracy against the persons of you and yours, and with intelligences, practises and conducting of matters done during the last peace, which thing might be a cause that vnder this false pretence of reseruacion, we or some of vs might be here after touched enquired vppon and molested in this realme iudicially or other:

other wise: And to mete with suche captious dealinges & oppressions, it may please your maiestie by expresse wordes to reuoke the sayd reseruation, and declare that youre maiestie holdeth and alwaye reputeth vs for good & faythfull subiectes innocent and gyltlesse of al conspiracie and rebellion, with inhibition to your aduocats & atourneys gennerall, their substitutes and all other for euer, to make therupon any pursute processe mencion or reproch.

That ỹ same declaration be made of the sayde Lord Admirall, ỹ Countie dela Roche-foucaut, the Ladies de Briquemaut and Cauaignes, and the others that were murdered condemned and put to death for the sayde supposed conspiracie. And that all arestes and Iudgments giuen, and all procedinges had or passed vnder that pretence, against those of the religion, be reuersed, annulled, and

declared to be of no effect and value, and to haue bene geuen vpon false & sclanderous information, and that the persons deceassed shalbe restored to their good renounes, and their heires to their goods and rights of inheritance: And that their children which for hatred to their fathers are imprisoned, or put or holden in any other distresse, be spedely deliuered, and restored to their former honor & libertie into the hands of their next friendes. And to ordeyne that those to whome their estates, dignities, charges, and offices, subiect to ỳ finances haue bene giuen, shall be bound to pay the finance to the sayd heyres as shall be awarded by two of the kindred or friendes knowen, and neuertheleſſe that their goodes & money taken shalbe restored them, & ỳ withholders constrayned thereynto by all wayes of iustice.

That likewise al declarations, or-

dinances

dinaunces, and rules made against those of the Religion since the xviiii. of August last past, be reuersed, reuoked and declared of no effect and value.

And to extinguish the memorie of the said iudgements and arrestes & the execution of them, that likewise the sayd declarations, ordinances, & rules be raised and withdrawne out of all registers of Courtes as well soueraigne as inferior, and that the same iudgements, arrestes, and executions, declarations, ordinances, and rules be taken away, cancelled & defaced: That also all monumẽts, markes, and tokens of the said executions be destroyed, together with the Bookes and infamous actes against the personages, memory and posteritie of the said persons deceased and executed, and that namely & specially shalbe defaced suppressed & (as much as shalbe requisite) there

shalbe prohibited all proceedinges, generall and ordinary, as well by arrest of the Parliament of Paris, in memorie of the said slaughters, as by an other arrest of Tholouze, reuersed by arrest of yõu priuie counsell touching the taking of the town house in the sayd first troubles, and that all bee done in the presence of foure speciall persons, whereof two shalbe of the Religion, hauing continued in the same during the troubles. And ỹ record examplified word by word of ỹ proceeding herein shalbe expedited and deliuered to those which shall haue expresse charge of procuration for that intent.

That it be declared that those of the Religion, haue iustly and vpon good occasion taken armes, withdrawen themselues & made warre in these last troubles, as being thereto cõstrained by violence done, wherwith they haue ben terrified and put in feare.

And

And forasmuch as by the hearing of the word, and by Ecclesiastical discipline your subiects are the better holden in dutie of their subiection, first toward God, and next to your Maiestie, and to their other superiors whom it hath pleased you to appoint ouer them, they most humbly & with most entire affection beseech your Maiestie in this behalfe to extend to them ỹ most of your fauour, and therin to ordeine that of your graunt and perpetuall benefite, the exercise of their Religion, and Ecclesiasticall Discipline, and namely of their Synodes, conferences, and cõsistories Ecclesiasticall be freely permitted to thẽ for euer, & in all parts of this Realme, as well publikely, as priuately, comprising therin by speciall name the libertie of honest & seemely burial without difference of time, in the same common Church-yardes, about which matter many

stirred

of the Catholiques haue oftentimes stirred vp great riots and debates in the townes where the sayd exercise was not permitted. And that al exemptions from the exercise of the sayd Religion, limitted in ỹ townes and places as well of the Queene your Maiesties honorable mother, as of my Lord the kyng of Polonia your Maiesties Brother, and other within your dominion, be reuoked & declared frõ hencefoorth of no effect.

And to preuent all suspisions ỹ oftentimes heretofore haue bene raised touching the collectiõs made & leuied among those of the religion for the charges and maintenance of the ecclesiasticall ministerie. It may please your maiesty from hencefoorth to exempt those of the religion from the payment of tithes in those places where the sayd exercise shall be, for as much as the tithes of their owne nature are apoynted for the sayd ministerie. That

That none of the religion shall be sommoned or constrayned by youre officers, vniuersities, colledges and Comunalties, to any ceremonie and contribution contrary to the sayd religion, and that so much as the case shall require there be expresse prohibicion in your courtes and vniuersities in any wise to exact of them attayning to any office and degre, the othes accustomed in the churche of Rome contrarie to their sayd religion.

That allý houses rents and reuenewes of colledges and scholes appoynted for the instruction of youth shalbe accompted and holden as ordeyned for euer for your subiects ý will be there receiued, without making difference of religion, neyther as touching the Rector or Regent, nor for the Scholers and officers, consultes of townes & places: wher the sayd scholers and Colledges

shallbe bound to receiue rectors, & regents of both religions, for ỳ satisfaction & instruction of both sortes without fraud or parcialitie.

That the mariages of Preistes & Ecclesiasticall persons that now bee or hereafter shalbe of the said Religion, be declared lawfull, and likewise their children issuing of their mariage for their inheritance and other rights of lawfull legitimation: And that as well the father as the children be declared capable of publike offices estates and administrations.

That the deciding of mariages, that is to say, whether they be lawfull and perfect or no, shalbe from henceforth determined by the consistories and others of the religion, or at least by their superior Judge of your Justice being a man of the same Religion.

That the gardians of Orphanes whose

whose father was of the Religion shalbe bound to cause them to be instructed and taught in the Religion of their Fathers, at the least vntill their age of discretion, like as your Maiestie hath at other time heretofore ordained.

That the same benefit of the exercise of the Religion be accorded and ordained to the inhabitants and dwellers that be of the Religion in the Countie of Veniſſe, and the Archbishoprick of Auignon: And that if please your Maiestie to doe so much with the kyng of Nauarre, that all thinges maye abide in Nauarre and Bearne in the same estate as the late Queene of Nauarre his mother left them at the time of hir decease: & also to treat so with the Pope & Archbishop of Auignon that your graunt and good pleasure in this behalfe may be confirmed and approued in due forme, specially for the restituti-

on and full recompence of the goods of those of the sayd Countie of Venisse.

That the Frenchmen which haue borne Armes with those of Bearne, may enioye the profit and benefit of this Edict.

As touching the administration of iustice, it may please your Maiestie to consider the demeanors of youre courts of Parliament against those of ỹ religion, specially in your towne of Tholouze, wherby may be iudged what is and alway may be their intention. For this cause, it may bee your good pleasure to assigne them iudges vnsuspected, and to ordaine that all proces betwene parties of two religions shalbe iudged as wel in cases ciuill, as criminall, in instances as well superior, as inferior, by equal number of iudges, wherof the halfe shalbe Catholique, and the other of the Religion: and where all

the

the parties bee of one religion, that there all the iudges likewise may be taken and appoynted of the same religion, except such as bee suspected. And that for this intent there be ordeined one chamber or court for the resort of euery Parliament, and one peaceable and vnsuspected town for those of the Religion.

That all prouisions and declaratiõs obtained during these troubles and since the 24. of August last by the Catholikes, against such sentences iudgements and arrestes as vppon learning of the parties, and in time of peace haue bene giuen for the benefit of those of the Religion, shalbe reuoked and delayed of no effect and value, as obteined by stealth, the sayd arrests remaining in their full force & vertue executorie, according to your ordinances, although those that haue had the said arrests haue bene persons Ecclesiasticall of the

Church of Rome.

That all seates of iustice that of olde time and before the troubles, haue ben holden in the towns now presently possessed by those of the religion shalbe there continued: or if they haue ben remoued, they may be restored & brought thither againe: And generally that all those of the Religion be restored, & from henceforth without any staye for circumstance of forme, fully placed againe in the exercise of their estates and dignities, charges and offices, as well of your Maiestie as of inferior Seignories, and that al prouisions to the cõtrary be reuoked, and other fees and pensions payed as well for the time past as for ỹ time to come.

And for asmuch as diuers of the religion haue had by resignation & for money, according to the vsage of your permissiõ, certein offices either Judiciall or other, alitle before the begin-

beginning of ỹ present troubles since which troubles being happened, the resignes by reason of ỹ hatred borne to their religion, and for their iuste feare of murder, haue not bene able to obtein the Letters of graunt nor to get the resignator aducted of your Maistie. In the meane time some of them haue payd the fine promised wholy or in part, some other haue entred into bondes and giuen sureties to paye within a short time which time being incurred ỹ sureties haue ben constreyned to make payment which is not resonable: it may please your Maiestie to declare the sayd bondes and promises discharged and as not made, and so to ordein without hauing respect to the Judgments which possibly may haue ben giuen in the meane time: And that the sayd iudgments also be declared boyd and of no efect. That the money payed for these causes, whether

it

it be to the resigner or his heyres shalbe repayed to the resignes being of the religion, being prevented by iust impediumentes. And where payment hath not bene made, that in ỹ case there bond shall remaine not suable and exempt from constraint of Iustice.

That these of the religion be admitted and receiued indifferently to estates charges of offices aswell indicial as other, without difference of religion, specially of resignes, and ỹ the receiuing and admitting of them shalbe exempte from other courtes, and reserued to the chamber ỹ shall be erected for the iudgment of their Princes.

That all prescriptions either by conuenient custome or Lawe, whereof ỹ time may haue ben incurred during & since ỹ first troubles & ỹ later troubles that since haue happened, vntill this present shalbe deemed & holden

holden as not incurred.

As touching policies, your Maiestie may well haue vnderstood how great disorder and confusiõ the partialitie, difference and distinction of persons for Religion, hath brought in this behalfe in all townes and places where the Catholikes do in number and power exceede those of the Religion, accompting them alway as degraded vnworthy and depriued of publike charges and administrations: It may therfore be your good pleasure beside the declaratiõs already made by all your Edictes as touching the capabilitie of those of the Religion, and their common enioying and participation of those charges, to ordeine that from hence forth in all the townes and places of this Realme the sayd charges be distributed equally betweene the Catholikes and these of the religion, and namely to auoide the ouercharD i. gings

gings of taxes forbidden by your Maiestie.

That those of the religion remain quite and discharged for all their assemblies aswell generall as particularly establishment of iustice, policy, and rule among them selues, iudgments and executions thereof, voyages, treaties, negotiactions, & contractes made with all strange princes and estates, and of all moneyes taken of your fiances and receiptes, coynages, mouables, debtes, areerages of rentes and reuenues, felling of woodes, sale of goodes mouable, assessing of rentes of ỹ immouables and rightes belonging to Ecclesiasticall persones and other catholikes taxes, impositions of money and other thinges, exactions and leueyinges of the same, baylyes ransoming of prisoners, and of all other kindes of money which by occasion of these troubles haue bene taken by them

them, of the ordeining of these that haue had commandement among them, or of counceles prouinciall & poletike according to their rules, so as neyther they, nor those that haue bene apoynted for the leueyeng and disposition of the sayd moneys mouables & other thinges abouesayd, nor these that haue deliuered and furnished the same, may in any wise be answerable therfore now nor hereafter, but that ỹ sumes to that effect payd by your sayd officers & others be alowed by your chambers of accomptes, tresorers of finances and others by vertue of this Edict without other warrant.

And that all persons accomptant whether it be of ỹ receiptes by them established or other dealing with any thing what soeuer it be, shalbe bound to verifie theyr accomptes of their dealinges by those that haue had generall authoritie ouer them,

and to the sayd councels prouincial. And that the like be done of all those that haue had the handeling charge & administration of money during the former troubles & since the yeare 1567. And the remaine that shalbe found due by the sayd accomptantes and other detters of ȳ sayd moneys shalbe employed to the acquital and discharge of those of the religion for charges by occasion of the trouble and maintenance of the warre. And this done, the sayd accomptantes shall remaine acquited of their sayd administration and dealinges, and wholy discharged thereof, bringing the aquitance of those that had the commaunding of them in these last troubles made by the aduise of ȳ sayd councels Prouincial and according to their rule, so as in time to come neyther they nor their successors shall in any wise be put to answere therfore, forbidding to al your chan-

bers

bers of accountes & other Judges ordinary or extraordinary all Jurisdiction and conusance, and to youre attorneyes generall or perticular al power to sue for the same. That also those of the religion remaine acquited and discharged for all actes of hostilitie, leuyeng and conducting of men of Warre, founding and taking of artilerie and inunitions, making of pouder and saltpeter, takinges dismantellinges and rasinges of townes and Castles, enterprises against the same, burninges and destroyings of Churches and houses, and fortifications and reparations of Townes & places holden in their holding, & generally of all that hath bene by them don and practised during the aforesayd and the former troubles although ỳ same be not perticularly expressed and declared, so as for any of the thinges abouesayd nor other that haue happened in the

sayd troubles, none of them nor of their posteritie in generall or in particular be charged nor in any wise reproched with any matter of Rebellion Disobedience or Treason, notwithstanding all declarations, Edicts, and ordinances which your Maiestie may haue made, to the contrarie and that ȳ same according to ȳ case, may be reuoked and declared of no effect and value, as wel in this respect as in respect of all other thinges proceding or depending vpon the sayd troubles.

That all thinges taken by priuat persones without publike authoritie, Magistrate, Gouernoure, Consull, Captaine, or other by their commission, or by the assemblies of the Comunalties on both parties, and against the rules of the sayd assemblies, be restored to those to whome they apertaine, if ȳ things be found remaining in their former kinde, and

if

if not, then ẏ value by iuste appraisment. And as touching moueables and other thinges taken by hostilitie, although they be found remaining in their kinde, they shall not be chalenged nor subiect to restitution.

That the fruites of this present yeare that haue ben taken and leuied vntill the daye and date of these present Articles, be declared not to be subiect to any restitution on the one part or the other, to the intent to stope all variances & processe that by this occasion may arise amonge your subiectes.

That these of the Religion be not constrained nor drawen into ẏ lawe for payment of impositions ordinarie and extraordinarie assessed by the Catholikes during the present and former trobles, but shall thereof remaine acquited and discharged.

And for asmuch as in all places where

where we haue warred for our defense, ye charges haue bene so expressed and importable, that the moste part of vs are greatly in detted and charged, It may please your Maiestie to giue vs leaue to haue an imposition and taxe to be sett among all vs of the Religion, at the least to the some of sixe score thousand poundes payable in two yeares to be employed to the ful discharg of our sayd dettes: And for the leuyeng thereof to grant vs necessary meanes of constraint as it were for youre owne money.

It may please your Maiestie to grant to those of ye Religion which in the trobles passed haue bought any thing Temporall of Eclesiasticall persons & truly payd ye price therof, that they may continue the possession and enioying of the thinges by them bought for ye assurance of their Money, vntill they be recompenced

by

by the sayd Ecclesiasticall persons or other ꝑ will or may redeme the same w̄ this condition ꝑ they shall leaue the possession immediatly after such repayment to them made.

Now Sir, resteth ꝑ principal point, namely the meanes of a true & iuste suretie for the holding, enduring, assurance and perpetuall inuiolable mainteyning of your Maiesties promises and ordinances touching al the matters aboue sayd by a firme and continuing peace, wherin we are most sorie and much agreued to propounde, and to demaund of your Maiestie by our most humble supplication such meanes as seme to vs pertinent and reasonable yea & necessarie to the establishment for euer of a good and firme peace in this Realme. For we had rather that these meanes had bene offered vs of your Fatherly good will and fauor, and of your owne proper motion.

But for asmuch as it pleaseth your Maiestie to permit vs and to do vs that honor to demaund it of you, we most humbly beseech your goodnes that it be your good pleasure, for the commoditie of your estate, the reste of your consience, the greatnesse and assurance of this Crowne, and the common benefite and quiet of your Subiectes, to contracte an vnitie & League of new promise, coniuncti, on, and Amitie to endure, with all the Princes Potentates and estates of Almaigne and Swisserland that be of the Religion, and the Queenes of England and Scotland, to this intent, with one common hand and consent to maintaine vnitie aswell betwene them and their Subiectes, as betwene your Maiestie and all your Subiectes entierly both those that be called Catholikes and those that be named of the Religion reformed, & this to be don

in

in all ciuile and humaine thinges. That al these allies promises swear to mayntaine ỹ sayd vnitie coniunccion and amitie for the common continuing of all in the sayd estate and communitie of all Ciuile & humaine thinges, in like manner as if they were all of one religion, and this to be done in euery estate of the Countries Landes and Seignories of ỹ sayd Kinges Princes Potentates or common weales.

That they swere and promise that none of the sayd Lordes Kinges or theyr successors, Princes Potentats or common weales shal breake the sayd vnitie, nor violate the publike faith and promisses as well betwene the sayd allies as betwene any of their subiectes: ỹ those which shall obserue it on their part, may by all wayes of force constraine him or them that shall doe to the contrarie. And that they be bound to do ỹ

like at the only request of those who it shall concerne, truely obseruing ỹ sayd vnitie, of whether soeuer religion they be.

That for eschewing a conspiracy of a Sicilian euensong (as they terme it) those of the religion in this realm may haue by speciall priueledge and graunt in perpetuitie, the keping of the townes and places which wee holde at this present, and also of certayne other townes in euerye prouince, such as shalbe thought mete by the eight speciall persones indifferently chosen by two that youre Maiestie will depute and two that those of ỹ religion shall name: which is to be done with expedicion at the place to be agreed vpon.

That your Maiesties garrisons be placed onely in ỹ frontier townes and places where garrisons hath of ancient time bene vsed, or at the least as farre of as well may be from

the

the sayd townes and places nowe presently holden by those of the religion, be it in comming or going of the sayd garrisõs, and that there be not lodged greater nomber of horse with their armures without the consent of these of the religion, and that they come and seiourne so modestly, that thereof arise no suspicion nor inconuenience.

It may please your Maiestie to take in good parte, that wee moste humbly beseeche you, that your Gouernours and Lieuetenants generall that wil passe by or visit the said townes and places nowe holden by those of the Religion, may not come thyther with force nor with great companie, than with their ordinarie and accustomed traine in tyme of peace, and that they be admonished, so to behaue them selues in the said townes and places, as those of the Religiõ may haue no occasion ther-

by to enter into feare and suspicion. And that the like be obserued by the Lordes of the sayde Townes and places.

That nothing of the sayd townes and places holden by those of the religion be rased, that hath ben made for fortification, sauing only so farre as they shall thinke it expedient for their suretie. And that there be not required or taken from them any of their munitiõs of warre or armour, whether it be artillary or other.

And for the greater and better efficacie of your royall authoritie and good will to the vpright and sincere obseruation of the Articles of this peace: We most humbly beseech your Maiestie that first in full assembly of your priuie counsell, and afterward in your court of Parliament of Paris, in full audience, by your Maiestie, the Queenes your most honorable mother, spouse, our soueraigne Ladies.

Ladies, my Lordes your brethred, and the Lords the Princes of your blood, the Lordes Mareſchals of Fraunce, and the counſellers of your priuie counſell, it be confirmed and ſworne that the Articles of this peace ſhalbe entirely mainteined, & perpetually and faithfully obſerued. And that the like be done by al your preſidents, counſellers, aduocates, procurators or attorneys, and euery of them in all other your Courtes of Parliaments, and preſidencies.

That for mutuall obſeruation of a perpetuall obedience and fidelitie, thoſe of the Religion throughout this Realme generally, together with the Catholikes, renue their othes of fidelitie before your officers in their places, with enterchangeable condition and promiſe on both partes, neuer hereafter to commit any ſlaughters one againſt an other generally or particularly, by whom

ſo

so euer the same bee commaunded, without exception: but to leaue the whole conusance of crimes and publike reuenge to the course of youre lawes, as is agreed in these articles of peace.

And to the intent to come by little and little to a true entier and generall reconciliatiou of amitie among all your subiectes of both the religions: We most humbly beseech your Maistie to ordaine that euerie yere during fiue yeares the sayd othe be renued, as well by the assemblies of the estates of euerie Prouince in one of the most peaceable townes in ech Prouince, as at other general assemblies of the inhabitants of euery principal Towne of ỹ dioceſſe, which shall be holden at sundry ternes among those of the two Religions, that is to say, in the principal assemblie by the Deputies of either Religion aswell of the nobilitie as of the

commons

comons of the whole prouince, and in the assembly of euery Dioces and Bayliwicke: wher they shal promise and swere not onely to keepe firme peace and amitie mutually, but also to employe their liues and goodes for your seruice, & specially to maintaine this vnitie and pacification against all breakers and disturbers thereof without any exception as is abouesayd.

Finally we hope that your Maiestie shall well like, that we your most humble and most obedient subiectes continue our standing vppon our Garde, without doing any force or hostilitie, vnder the suspencion and intermission which it hath pleased your Maiestie to enioyne vs.

At Montauban, the vi. day of August. 1573. Thus signed, Paulin, Gourdon, Lomasin. Verlhac, Ferrieres, Monsegon, Yollec, Bressac, Sainct bon,

Donzac, Derboras, B. de Narbonne, Stopuihart, Brecquet, Drephelipon, de la Source, Galheuſte, Sebin, de Lautrech, P. de la Tour, Decluuier, P. Clement, S. Chamayot, Corraire, Porcel, Payau, Rigord, de Robert, de l'Armoire, A. Nolhac, de Roſier, Vuiſaud, Hibert, Auoum, du Port, Reuires, Royſſe, G. Moragnes, Pomyer, de Chaſtellet, de Voyau, du Cros, de Fulger, Degau, A. Gardes, du Poncet, du Buſquet, Pradelſes, Merlein, Ymbert de la Place, G. Rodyer, I. Cabanie, Nohesau, Baches Deueunſin, de Noalhan.

The

The Kings aunſwere to the Deputies of the reformed Churches of the countrey of Languedoc and other places adioyning.

HE Kyng hauing vnderſtood the declaratiõs that to him haue bene made by thoſe of the Religion called reformed being ſent vnto his Maieſtie, vſing toward them his clemencie and naturall goodnes, hath by mouth declared vnto them the aſſurance that they ought to haue of his good grace fauour and protection when they ſhall by the effectes shewe them ſelues ſuch towarde him as al good and loyall ſubiectes ought to be to their Prince: whereunto he hath ſufficiently moued them by his laſt Edict, vnder the benefit wherof they haue all due ſatisfaction of that which they haue alwaye shewed themſelues to deſire touching the exerciſe of their pretenſed Religion & the ſuretie of their perſons & goods. And foras muchas they haue alway declared that they

haue no other will but to ſatiſſie the commaundements of his ſayd Maieſtie, he hath thought good, for their better conformitie, to ſend the Duke de Vſes peere of Fraunce, and the Lord of Caplus Knight of his order to Monſieur de Dampuille Marshall of Fraunce his Gouernour and Lieutenant generall in Languedoc, to ſaye to him on his Maieſties behalfe, that he chuſe ſome towne or place of his gouernement neere to Montauban, and which he shal thinke fitteſt for the purpoſe, and that he repaire thither, and there aduertiſe thoſe of the Religion called reformed, that they ſend thither the ſayd Deputies or other whom they will on their behalfe, for conference to be had with them by the ſayd Lord Marshall, touching their quiet, ſuretie, and preſeruation, and other things concerning and appertaining vnto the executiõ & obſeruing of the ſayd Edict, and alſo the courſe of law and iuſtice, which his Maieſtie meaneth to haue miniſtred vn to them with all vprightneſſe and equitie: Alſo to be aduiſed of ſuch procurations as shall be neceſſary for the particularities depending vpon the ſayd caſe, to the end that by the xv. day of December, by which tyme his Maieſtie hopeth to be retourned to his towne of Compiegne from the voyage that he

he preſently maketh to the frontiers of his realme, for conducting his brother the king of Polonia going towardes his kingdome, his Maieſtie being then aduertiſed of the whole by the ſayd Lord Mareshal, may giue order as to him shall ſeeme neceſſarie. And where he is required by the ſayd deputies to prolong the ceaſsing of armes, his Maieſtie will write to the ſayde Lorde Mareshall, to cauſe all actes of hoſtilitie to ceaſe, prouided alwaye that they of the religion giue order on their part, that nothing bee atttempted to the contrary, as of late hath bene done, which his Maieſtie doth expreſly forbid.

At Villiers-Cotterets, the 18. day of October. 1573.
Thus ſigned, *CHARLES.*
And vnderneth. FIZEL.

A requeſt exhibited to the *King by the Deputies of the* third eſtate of the Countries of Languedocke, Dolphine, and Prouince.

SYr, before we wẽt in hande wᵗ the charge that was committed vnto vs by your moſt humble and obedient ſubiectes ỹ people of the third eſtate of your coũtrie and Countie of Prouence, Folcaquier, & the Landes bordering thereupon, we wel foreſawe three poynts which would make our ſute odious or at leaſt wyſe not ſo well fauoured as we gladly would haue deſired, that we might returne into our coũtrie with good ſpeed of the thing for which we come & preſent our ſelues ſeruters vnto your Maieſtie.

The

The first is, that it is an vnseemly thing for Subiectes to inquire of ỹ peculiar affaiers of their King, or to go about to demaund a reason why he doeth them. The Second is, that subiectes ought to haue a sure good opinion of their Princes good meaning towardes them, and that hee will not greue them with extraordinary subsidies, without great cause and vrgent necessitie, and therefore that the selling of them lieth not in the controlment of the Subiectes. The third is, that it is an vnseemly and intolerable rashnes of the Subiectes, to intend to bridle or restrain the affaires of the state, wherof they haue no knowlege but superficially and by coniecture. And in very deed these three poyntes haue made vs to refuse our commission often tymes, & we had not condescended to haue receiued it, but for three other considerations that were layed afore vs

in

in the assembly of the three estates, held in the Moneth of July last past in your town of Aix. One was the consideration of your natural goodnesse and clemencie, sufficiently shewed by experience towardes your subiectes, where through we ought to hope for gentle and fauorable audience in the wofull state of your sayd Countrie of Prouence, wherof it may be that your Maiestie is not faythfully aduertised. An other is, that good kings, Princes, and Potentates, haue at al times not only harkened to the complaintes and griefes of their people, but also receiued thē and gently disburdened the Deputies of such and so importunat charges. The last is, ỹ in extremities mē ought to haue free and vnrestreyned recourse to him that is onely able to apply the needfull remedye. Whereunto we may ad, that many things are don vnder ỹ authoritie of kings with-

without their knowledg, for which they be now and then displeased wᵗ such as haue not aduertised them of them. Surely Sir, all these considerations haue we set afore vs, to the intent that all men may know, that we come not as Mutiners, Rebels, or Seditious persons, to countermaund your treasure, or to inquyre perticulerly of the imployment therof, or to call in question the faithfulnesse and vpright dealing of such as haue the ordering of your receytes: but onely to giue you true intelligence how great charges, impositiõs, aydes subsidies, tallages, taxes, increases, & other contributiõs, this poore & miserable third state payeth and beareth. But peraduenture Sir, you will thinke it strange that we which are Deputies for Prouẽce, should also interlace the griefs and complaints of the Third estate of your Contries of Languedocke &

Dolphenie. Neuertheleſſe I which am the meſſenger, am aſſiſted by the Deputies of the ſayd Contries here preſent, who gaue me in commiſſion ſo to do as we met to gether by chaunce at Tarrare, bycauſe wee had all one meſſage and ſute. Therfore ſir, it is done to the intent your Maieſty ſhuld not be troubled with the repetition of like matters. And forasmuch as our grieſes are all vpon the ſelfe ſame points and tend to one ſelfe ſame end: they haue choſen me alone to ſpeake indifferently for all the three countries alike, which thing I haue ſo much the more willingly and boldly taken vpon me, bicauſe your highnes hath had experience of my loyaltie, honeſtie, and ſinceritie in your Countrey of Prouence, where it hath pleaſed your Maieſtie to aduaunce me, to one of your chiefe roomes of your Counſel.

Sir, your Countie of Prouence be-

longed

longed of old time to the kyngdome of Auſtraſie, and vntill the time of Reyner kyng of Sicili, who made a gift of it to king Lewes the eleuenth, it continued alwayes vnder the dominion of the Dukes of Lorraine & Barre. In the time of the ſayd good kyng, (whom ſome haue ſeene that are aliue at this day) the men of Prouence payd not any tallages, impoſitions, ayds, ſubſidies, gables, or other maner of contributions at all, but lined welthely & merely of the reuenues of their demayns, in peace withal their neighbors, and paſſing their time in making thoſe excellent kind of peytings which are yet ſtill to be ſeene in the pallace of Aix the chiefe Citie of Prouence.

Kyng Lewes at his taking of poſſeſſion of the countrey of Prouence, graunted and confirmed all their priuileges which they had in ỹ time of good kyng Reyner, which conti-

nued so to the time of the great king Francis the first, who vppon necessity of the defence of the same countrey when Charles the fifth came downe into it, made the people therof tarable and subiect to other impositions of his Realme.

The countrey of Viennoys & Dolphenie, at such time as it was sold to your Maiesties predecessors by Sir Humbert Dolphine, did enioye like fraunchises and liberties as the cõtrey of Prouence.

So likewise did the countrey of Languedoc in the times of Raymond & Berrager Earles of Tholouze. And to say the truth, neither tares, ayds, subsidies nor impositiõs were heard of, any where throughout all the shires of the Realme, till the Englishmen had gotten the better part therof, for the dispossessing of whose vsurpations, our kynges were constrayned to rayse great powers and armies

armies of men. And bicause the soue raigne dominō was held by ꝑ Englishmen: the Frenchmen, (whose faythfulnesse and loyaltie passeth al other nations of the earth) graūted to kyng Charles the firth, to tax thē and cease them: and that was the first time that tailages began, as ꝑ Registers of the Parliament and of the chamber of accompts doo beare recoꝛd.

When these so light Taxes and of so small estimation could not counteruaile so great an enterꝓise, he desired the estates to help him in ꝑ necessitie. Then they gaunted him a Twentith of their wines, & afterward an Eighth and a Fourth. In the end it came to setting of impost vppon Salt. And all these Impositions were named helpes, as ꝑ end of their deuice witnesseth, which was to take place but so long as the Warres lasted, as the Recoꝛdes of

the sayd Court and Chamber of accountes do purport. Neuertheleſſe the People of Fraunce are so obedient to their Kinges, that they haue continued the paying of them freely, & are verye well contented to continue thē still, notwithstanding ỹ they had ceassed for a time after that the Englishmen were driuen quite & cleane out of the Realme.

The great King Frauncis who was as sore vexed and wearied with warres as was possible, died happely without ouer charging of his people, sauing with a custome of the xx. penny set vppon the Marchandises that went out of the Realme, and vō certaine tolles set vppon the wines, that were brought into the great Townes, wherunto were added certayne tenthes, taken of the Clergie.

King Henry inhaunced againe the Tenths, and established the rights of Douāne, high passage, forreine warres

warres, and forrein Impositions. As for ỹ poore people, they for their owne succor were charged with no more but Taxe faithfully ordeyned for the payment of the men of War, and yet it is well knowne that the sayd good Prince was combred wᵗ as many affaires as any Prince. At this daye Sir, it is cleane contrarie to that it was in king Lewis the Eleuenths time. For the ordinarie taxes of Dolphenie were but lxx. Thousand Poundes turnoyes, and the taxes of Languedocke were fiue score and twelue Thousand Pound Turnoyes.

In the time of great king Fraun-cis, and at his taking at Pauie, they were increased: in Dolphenie fortie thousande pound Turnoys, and in Languedocke three score & ten thousand & eight hundred. Which ought to be counted no great matter, considering the great need that was for the

the deliuerance of the king and of the Princes his children.

Afterwarde in the tyme of kinge Henrie, the taxes of Dolphine & Languedocke were let alone in the same state that they were at the decease of king Frauncis. Likewise also were the taxes newly imposed vpon Prouence, which were fower score & six thousand pound turnoyes. And at that time the tallage was for Prouence but two and thirtie thousand: for Dolphine seuen and twenty thousand: and for Languedoc fiftie two thousand, three hundred, three score and two pounds turnoyes.

At the beginning of your Maiesties reigne, which was altogyther peaceable and without ciuill dissention, the ordinarie taxe of Languedocke was raysed to fyue hundred and twelue thousand seuen hundred fower score and ten poundes: The taxe of Prouence to three hundred,

three

three score & sixtene thousand, fower hundred twentie and eight pounds turnoyes, with the increases of two, three, & fower sowses of ℔ pound, amounting to more than a moytie of the foresaid summes. And the tallages are doubled. Upon euery tonne of wyne is set an impost of fyue shillings. And imposition is set vppon ℔ Dyes by assignation of processe. Leuies of money haue bin made now six times already by extraordinarie Commissioners, and loans as well generall as particular, amounting in Prouence to twelue hundred thousand pound turnoyes, comprehending therein the taxes of the parishes: in Dolphinie to nine hundred thousand poundes: and in Languedocke to more than two millions & three hundred thousande poundes turnoyes, besides the vent of Ecclesiasticall goods and the tenthes, which is fower times as much as

the old taxation was wont to bee, togither with a generall subsidie neuer erst sessed vpon the cities & great townes, to be payed in three yeeres, whereof the last payment fel out the last yeere, and a new custome is set vpon cloth. We speake not of other small gatheringes of money ỹ haue bin made in those three Shyres for the waging, furnishinge, and intertayning of men of war during these ciuill troubles. But the straunge thinges that haue bin done in the playne Countrie, and the fyning & raunsouing of the poore people in the sayd Shyres, dooth in estimation exceede all the taxes, increaces, helpes, subsidies, impositions, and all other leuyings, ordinarie and extraordinarie. For if the Souldiour were not payed his wages, he burst out into all licentiousenesse of pilling, pollinge, oppressinge, raunsoming, and other outrages which are

not

not wont to be done in ỹ cõtries of enemies or of conquest. See I beseeche you, howe youre Maiesties poore people haue their fatte, their flesh, and their bloude drayned from them. Let your highnesse thinke you see a true anatomie of a mans bodie, whereof there remayneth nothing but skinne and bones, & yet those also all toothorne and broosed. For your people resembleth it with great compassion, desiring too bee relieued and strengthened agayne, which thing can not bee among so many impositions, & specially with warre. A true king is lykened to a good Shepherd, whose propertie it is to fleece his sheepe, but not too flea them.

Wherfore your Maiesties people of the third state of those three poore and desolate Countries, doe moste humbly beseeche your Highnesse to vouchsafe to prouide for ỹ generall

pacification of theſe troubles, and to haue regard of the miſeries, ruines, pouertie, calamities, deſolations, murthers, waſtinges, ſackinges of townes, hauockes, exactiõs, oppreſſions, pillinges, ranſominges, miſcheues, forcing of wiues, deflouring of maydens, and other wickednelles comming therupon: and to bring the ſayd ſhyres again to good tranquilitie vnion and concord, by ſuch meanes as your Maieſtie ſhall perceiue moſt reaſonable: for other wiſe it is impoſſible for men too liue in ſuch diſorder as ẏ vngratiouſneſſe of the time hath brought vpon the ſayd ſhyres, which are drayned ſo dry both of money and means, that the people of the ſayd third ſtate can hardly ſhift to liue, bycauſe ẏ men of warre haue pilled and fleeſed awaye all ẏ euer is, ſo as there remayneth not any great Cattel or money for ẏ people to helpe them ſelues withall

Theſe are the cauſes that driue vs to ſue vnto your Maieſtye, to diſcharge the thyrd eſtate of the ſayde Countries for theſe ſixe Yeares of theſayde taxes, Increaces, and other Subſidies and of all other impoſitions both ordinarie and extraordinary, and after ỹ ſayde terme of ſix years, to bring all thinges againe to the ſtate that they were at in the time of King Lewis ỹ twelfth or at the leaſtwiſe vnder the reigne of Francis the firſt. Neuertheleſſe, in caſes of neceſſity, euen during ỹ ſayd terme the people of the ſayde Third eſtate, doe willingly offer your Maieſtie all their goodes & their liues without reſtraint. Which ſute we beſeech your Highneſſe to wey well, and to apoynte ſome truſtie & faythfull men of authoritie, to inquire to what vſes ſo great ſumes of money hitherto leuyed of your people haue bene imployed, and to cauſe the men

of warre to be well payd hereafter, which is the onely meanes to make them liue in order vnder good rule and warlike diſcipline: and the people of the ſayde thirde Eſtate, will praye to GOD for the preſeruation and increaſe of your highneſſe in all proſperitie and health.

¶ *The Kings aunſwere to the* Deputies of the third State of the three Countries of Dolphine, *Languedocke, and* Prouence.

THE King hath taken in very good parte the complaintes, griefes, and requeſts made by the deputies of the third ſtate of the Countries of Languedocke, Dolphine, and Prouince, and aſſureth them that he will relieue thē as ſoone as

as his affaires may giue him leaue. It marueloufly greeueth his Maieſtie, that his poore people haue ſuffered ſo many wrongfull troubles. For the appeaſing whereof he hath cauſed his Edict to be proclaymed, intending to haue it kept, and will to the vttermoſt of his power reache out his hand yit further to a greater pacification. And his ſayde maieſtie doeth all his ſubiectes to vnderſtand, that he is charged with allowances to the Princes his bretherne, and of the Ladies his Siſters, with the interteynement of the Queene, with the dowries of his mother and of the Scottish Queene, with the allowances of the old Queene Elinor, & of the Ducheſſes of Berrey and Ferrara, wher with the kyngs his Grandfather and Father were not charged, ouer and beſides an infinit maſſe of dettes, wherof the ſayd kyngs his Graundfather and Father left him in arrerages: which things haue ben the cauſe of his further charging of his ſaide people, to his great grief. Made to Villiers-Cotterets the 18. of October. 1573.

The

¶ The aunſwere and aduertiſement of the Lord Lodowicke Earle of Naſſau to the Kyng.

THe Lord Lodowicke Earle of Naſſau, for the zeale which hee hath of the good ſucceſſe of the kynges Maieſties affaires, hauing not long agoe talked freely and plainely with the Lords of Schombert and Fregouza at Frankford, and afterward with the ſayd Lord Schombert at Caſſel, thought that his Maieſtie ſhold haue had intelligēce of all, as well by the letters of the ſayd Lord Schombert, as by word of mouth of the ſaid Fregouza, hoping alſo that hee would haue taken all things in good part, according as it proceeded from a hart that was at his commaundement. Neuertheleſſe the ſayd Earle perceiueth by inſtructions from the ſayde Fregouza lately roturned vnto him, and vnderſtandeth throughly by his wordes, that his Maieſtie taketh all things as though hee had ment to bridle him in his owne Realme. VVherein notwithſtanding, it was the ſaid Earles

Earles intent but to shew his Maiestie freely and vprightly, the only meanes whereby he knew he might attaine to the thing that he pretended, which was to knit a firme friendship and good league with the Protestant Princes, and to put away and bury the euill report that went of his Maiestie, as well by common deuises of pictures, as by reprochfull Bookes, and finally to assure him selfe of good aid against the kyng of Spaine, in whō he espieth dayly diuers euill meanings towards him. And forasmuch as his Maiesties sayd mistaking of things hath caused the sayd Earle to feare, least he were not informed of the thing which hee woulde faynest haue him to know, and which hee thinketh in sound conscience to be the fittest waye to bring the thing to passe which his Maiestie pretendeth: he hath dispatched to him the Lord Chastelier, to informe him more particularly of his meaning, and of the thinges which he seeth to be expedient for the compassing of his desire, Humbly beseechinge his Maiestie to beleue that his so doing, is not vppon any peculiar passion, or for any affection that he hath to any other thing, than to see him in better estimation and reputation than he is among strange Princes and Potentates, and further of from the de-

ſtruction that preaſeth hard at his heeles.

The meanes for him to come to the foreſayd ends with the ſayd Proteſtant Princes, and to recouer the reputation wherof the former outrages haue bereft him, is that his Maieſtie should firſt and formeſt ſurceaſe his warres againſt them of the Religion, which is the true and onely ground woorke whereuppon he may build his reputation new againe, & whatſoeuer he liſteth beſides with the Proteſtant Princes. For otherwiſe it is impoſsible for him to preuayle.

And it is no brideling of his Maieſtie, but a receiuing of fauour at his hand, when the ſayd Princes may ſo truſt in him as in themſelues, and ſhall ſee in good earneſt that there lurketh none euill meaning towardes them: which thing cannot be, ſo long as his Maieſtie ſhall perſecute them of the ſame Religion in his Realme, whereof the ſayde Princes make profeſsion, and whereuppon they ground themſelues. By reaſon wherof they can neuer hope for any ſtedfaſt friendſhip or league with his Maieſtie, ſo long as he sheweth him ſelfe ſo ſore againſt them in the chiefe poynt, namely Religion, which is the thinge that ouer ruleth the doinges of men. VVherefore it is requiſite to giue his Maieſtie a Blanke wheron he might continually

tinually ſet his eye, that firſt and formeſt he let the Proteſtants alone in peace.

And to the end that his Maieſtie shoulde thinke, that theſe be no diſcourſes in the aire: the ſayd Earle beſeecheth him to remēber, that the ſame had ben the welſpring of all his reputation: and to call to mind what he had ſayd to his hignes the firſt day of his comming to Bloys, in the euening and many other times duringe the treatie of the king of Nauarres mariage, namely that forasmuch as his Maieſty had labored ſo much to ſet peace among his ſubiectes, and freely graunted the Proteſtāts the exerciſe of their Religion: the ſayd Lords and Princes deſiring to be mayntained in like libertie, bare him ſo hartie good will, that in deuiſing ere whiles among themſelues whō they might wish to be their Lord (if the caſe shoulde ſo fall out as to come to election) they deſired his Maieſtie with one mind, wishing his auauncement and increaſe, and hauing not any thing more common in their mouthes than his prayſes. VVhereuppon the ſayde Earle ſayd vnto his Maieſtie, that he hoped one day to ſee the imperiall Crowne vppon his head, and that his Maieſtie might beleue that that ſaying of his came not of himſelf, but of ſuch as hauing the authoritie and

power to do it, made their full accompt to chuſe him to be kyng of Romanes. VVherin his Maieſtie should haue this aduantage, that wheras other Princes were wont to buy and purchace it by all meanes, and to offer all maner of condicions of aduauntage that they could deuiſe for the purpoſe, (like as the Emperour now preſent, his Maieſties father in law had neuer ben choſen without earneſt ſute and ſolemne promiſes made, wherof one among many other was that hee ſware to maintaine euery man in freedome of conſcience and exerciſe of the Religion:) his Maieſtie should bee intreated and ſued vnto, to take that great dignitie vpon him.

That was the very cauſe why they of the lowe coũtreys perceiuing their Prince to depart frõ his promiſes, and frõ the condiciõs whereunto he was bound, & that on the cõtrary part, his Maieſtie vſed his ſubiectes ſo louingly: wished withall their hearts to haue him to their ſoueraigne Lord, caſting themſelues into his armes, to the end to haue the freedome of their conſciences and the exerciſe of their religion, and generally to inioy the ſelf ſame benefit which his Maieſties ſubiectes then did by his permiſsion.

It was the ſelfſame and the chiefeſt reaſon that moued the Queene of England to make

make league with his Maieſtie a litle before the murther.

But now contrariwiſe his Maieſtie is nere his fall, his ſtate is weakened on all ſides, and he is as it were abandoned to the praye to whoſoeuer liſteth to take it bycauſe that through his laſt outrage and former warres made to force the conſciēces of his ſubiects, he is ſo deſtitute of noble men and men of warre, yea and of the ſtrongeſt fortreſſe or hold of his Realme, which is the loue and good will of his ſubiectes, that he is become like an old houſe, that is dayly shored vp with ſome proppes, and yit in the end cannot be kept from falling downe.

His Maieſtie maye ſee how the Spaniſhe kyng his mortall enemie maketh his hand of the backwardneſſe of his eſtate, laughing with open mouth at his miſſortunes, and imploying al his ſtudie, & indeuer to maintayne trouble in his realme: aſſuringe him ſelfe (and not without good cauſe) that it is the onely meanes to attayne to his purpoſe without ſtroke ſtryking, ſith that the Spaniard hath more weakened his Maieſtie by the former warres, late ſlaughter & preſent troubles, than if he had made thirtie yeeres warre againſt him himſelfe. Furthermore, the Spaniard ſerueth his owne turne againſt

his Maieſtie euery where where he can, with the late outrage, as he did alate in Poleland as his Maieſtie vnderſtandeth well ynough: and the ſame was the only cauſe of courteſie and faithfulneſſe which the Duke of Alua vſed towardes the ſayd Earle at his goinge out of Mons, as he himſelfe reported to diuers afterward, namely that hee did it to shew that hee would not commit ſo foule a trecherie as the French kyng had done, and that he was not ſory for the Admirals miſchaunce, bycauſe hee was the kyng his Maſters deadly enemy, but yit hee had leuer to haue loſt both his armes, than to haue done that deede.

And if his Maieſtie continue his purpoſe of making warre againſt the proteſtants, and wil not ſuffer them in his realm: the ſayd Earle can aſſure him, that the Duke his brother leauing him in that plight to goe into Polonia, shall neuer bee welcome thither. But the people of that coūtry thinking that he cōmeth to ſet them in a broyle as Fraunce is, will count him but as a cypher in Agrim, and the Princes of the land, in ſteed of comming foorth euery where to meete him on the waye for his honor, will drawne back a ten leagues of for feare to ſee him. And contrary wyſe, if he make him-

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ſelfe a meane of good peace in Fraunce be, fore he goe thence, he shalbee receyued, loued and honored as much as hart can think and the foreſayd Princes will wayte for him by the way, to doe him all the honor and ſolemnitie in receiuing him, that they can deuiſe.

And ſo long as his Maieſtie abydeth in the ſame mind that he is in at this day, the ſayd Earle ſeeth not that it is to any purpoſe for him to hope that the Prince Elector the Palſgraue should ſend to the Queene of England for the accomplishing of mariage betwene hir and the Duke: and much leſſe that the ſayd prince Elector should conſent that the Prince Caſimire his ſonne should ſerue his Maieſtie: for the ſayde Earle was ſure that it shold ſmally boote him to moue the matter, neither could he doe it with a ſafe conſcience, ſo longe as his Maieſtie is in armes againſt the proteſtants.

His Maieſtie hath all occaſions that can be wished to drawe awaye his armed hande from his ſubiectes, and to ceaſſe his warres againſt them, beſides that the Duke his brother the choſen king of Polonia, if hee deſire to be well receyued, and to aſſure thoſe country men, that his being among them, shall not be to trouble them or to diſquiet their

their conſciences, but to maintaine them in the freedome wherein hee found them, may alſo as the Duke his brother, vppon like occaſion make meanes to his Maieſtie, not to diſquiet the proteſtantes: and that if they depart otherwyſe, the one into Poland, and the other into Englande: beſydes that it should fall out ill for them ſelues in reſpect of the reaſons aforeſayd, they should leaue his Maieſtie with ſuch a warre vppon his hand, as should be ſo much the more harde and daungerouſe, in reſpect of the abatemēt of his power, with the ſmalneſſe of his comfort, and (which worſe is) for that he should not haue any man whom hee might truſte with the leading of his armie, for as much as ſome are too ſeruiſable and affectioned towards the Spanish King as his feed men, & his Maieſtie could not truſt any man by reaſon of the things that had paſſed.

Moreouer, the ſayd Earle could not forget to aduertiſe his maieſtie, that beyond the ſeas men began to bee greeued at the French fashions, and to waxe loth to deale with them, bycauſe they bewray themſelues to goe vnſoundly to worke, and to ſeeke for nothing but diſsimulation: as not long ago whyle the Queene of England was deliberating vppon the treatie of mariage betweene

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hir Maieſtie and the Duke, in the meane whyle shippes of warre were ſent priuily in to Scotlande, to ſtirre vp and mayntayne troubles there, and to make them ſpred by little and little into England.

Agayne, the brute goeth commonly here, that the men whom his Maieſtie ſendeth abroad, are all of them ſpies which come to diſcouer what is done in princes houſes, & moreouer that all the diſcourſes which his Maieſtie maketh with Ambaſſadours, (ſpecially in the name of the Pope) and all the diſpatches which he maketh vnto Rome, are but tales and colours of aſſurance of good will, too ouerthrowe the proteſtantes on all ſydes, and namely the foreſayd princes.

And that there appeareth ſo much diſsimulation and vntruth in his maieſties letters and wordes, as men cannot tell howe to truſt them in any good caſe: lyke as in his letters written to the ſayd princes vpon the wounding of the Lord Admirall, when hee had giuen them to vnderſtande that he was ſore diſpleaſed at the receyt of ſuche a miſchaunce, and would make ſuch an example of iuſtice of it, as shoulde bee remembered while the world indured: A two dayes after, he cauſed it to be proclaymed that it was his owne dooing.

Furthermore, how much aſſurance ſo euer his maieſtie gaue after the death of the ſayd L. Admirall throughout all places of his dominion, that he meant not neyther would, that any man should by any meanes alter his Edict of pacification: it can not in any wyſe agree with the warre which he maketh preſently againſt his ſubiectes of the religion, and much leſſe with his own ſaying that he would not ſuffer any other Religion thā his owne within his realme.

By reaſon of which perſuaſions, the prince cannot thinke that his Maieſties promiſing to ſuccour him in the offer which he cauſed to be made to the ſayd Earle without condicion, was ſpoken with a playnmeaning hart, but rather feareth that the ſame proceeded out of the ſelfeſame shopp that the former things came, becauſe that in the letters of the Spaniſhe Ambaſſadour which were ſurpriſed a while agoe as they were comminge out of Fraunce to the Duke of Alua, it was ſeene that the Queene mother vſed ſuche ſpeech as this: I cannot thinke that theſe ſo good Chriſtians will make any agreement with the Heretikes: shee ſpake thoſe words of the Prince to his hinderaunce, and therefore it is vnlykely that there was any good meaning towards the furtherance of his affayres.

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The ſaid Earle beſecheth his Maieſtie yit further, to ſet before his eyes what hee hath oftentymes tolde him of the Cardinall of Lorreine: namely, that his doings were ſo ſuſpiciouſe on all ſydes, that whereas he was in credit with his Maieſtie, and had the ordering of all his affaires, it was not too bee thought (ſo farre as could bee ſeene) that hee would deale ſoundly or vncorruptly in any thing, by reaſon of the great priuitie which he had with the Spaniardes: yea and muche leſſe, in aſmuch as it is reported, that he hath offered his maieſtie a great ſumme of money, to imploy it againſt the proteſtants.

Moreouer, the ſayd Earle beſeecheth his Maieſtie to call to mynd, what his highneſſe hath ſayd vnto him oftētimes: namely, that he conſidered well the miſchiefes that had aſſayled him on all ſydes, and that if hee might by Gods grace once remedie them, by the peace which he hath payned himſelf ſo much to make, he would take good heed, that he fell no more into them. For wheras he is at this hower further ouer the shoes thā euer he was, through the counſell of ſuch as vnder his name doe bring thoſe in ſuſpicion which are called the heads of the factiōs, and prouoke him to make cleane riddance of them by what meanes ſo euer it bee, as hee

dyd by the laſt ſlaughter: his Maieſtie maye wel ſee, it was not to leaue of ſo, but to make him bathe himſelfe more than before in the bloud of his poore ſubiectes, to the ende to haſten his own ruine the more, wherof they haue layd the platt a long tyme afore hand: which ſkarre his maieſtie may yet for al this heale vp agayne, by making a good peace in his realme, & by ceaſsing to trouble his ſubiectes of the reformed religion.

Finally, the ſayd Earle deſireth his Maieſtie to bethinke him of this poynt, that although he had taken all the townes that are hild by the Proteſtantes in his Realme, yit should hee not haue rooted out the Religion: and to conſider alſo, that the late Emperour Charles the fifth did not onely take the townes, but alſo had the perſones in his hands that did ſet thēſelues againſt his procedings, ſeazed vpon their landes, and beate downe their fortreſſes, and yit for all that could nor driue the Religion out of Germanie, becauſe it is a thing ſo rooted in mennes hartes, that it cānot be weeded out by force of armes.

VVherefore the ſayd Earle moſt humbly beſeecheth his Maieſtie, to take theſe reaſons in as good part, as the Earle hath without paſsion or particular affection, ſoundly,

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truly, and with good conſcience commaunded the Lord of Chaſtelier to preferre them to his vnderſtanding, and to wey them and conſider them well and throughly, not ſuffering himſelfe to be flattered by ſuch as play the leud Phiſitions, which tell not their pacient the leaſt part of his diſeaſe, wherevpon followeth his vndoing, but rather crediting ſuch as ſeeke nothing but his good furtherance and great increaſe. If hee do ſo: his affaires ſhal haue as good ſucceſſe, as he would wiſhe. If not, but that he continue ſtil in his former behauiour: all that euer he can doo ſhall but turne to his vndoing, and imbattell both God and men ſtill more and more againſt him.

FINIS.

Concerning the conclusiõ and effect that hath enſued of theſe requeſtes and aduiſes, and touching the deceaſe of the French Kyng.

T is good for ſub- iectes to truſt and pray that Kyngs ſhall liue. It is good for Kynges to thinke and knowe that kynges may and muſt die. Many haue bin the examples therof, and great is the fruite to the wiſe cõſiderers. Gods is the iudgement and execution, mannes is the good or harme as God is to diſpoſe in wrath or fauour. The end is Gods honour. It is therfore good for all, euen the higheſt, to feare God, and to gouerne ſubiectes as Gods people. And ſweete is the comfort to thoſe nõble Princes, whoſe hearts and conſciences the ſpirite of God feelingly aſſureth, that they haue lead their people in truth, holden them in Iuſtice, and preſerued them in mercy and equitie. Let the one Realme of Fraũce, in their Kyngs, their ſubiectes,

and

and their ſtate, preach to Chriſtendome the mortalitie of kyngs, the miſeries of ciuill warres, the loſſes by diſloyaltie of word and deede, the fruits of truth, right, and peace. Gods is the iuſtice, and iudgement, whoſe be the honour of all things ſeeming to men good or euill.

The valiant and famous French king Henry the ſecond, when he was in greateſt apparance of felicitie and ioye, in the entrie of peace, in the feaſtes of mariage, in the very actes of triumph, and euen than when after execution of ſundry for the cauſe of conſcience he had Annas du Burg and other counſellers of the Parliament of Paris in priſon, whom for their Religion he thought meete and intented to haue put to death, was hurt and ſlaine, to the great loſſe, diſſolution & lamentation of that mightie kingdome.

His ſonne Francis the ſecond, enriched with one kingdome more than euer his father or his aunceſtors enioyed, the Realme of Scotland, when after execu-

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tion of many persons vppon the tumult of Amboise,& the death of the Vidame of Chartres,he had the prince of Cõde, Madame de Roye,and other noble persons & gentlemen,prisoners in the Bastile of Paris and elsewhere,was suddenly taken away by the hand of God to the great destitution and sorow of those that depended vppon his Maiestie.

Charles the ninth,now lately deceased second sonne of King Henry,and yonger Brother to the sayd Frauncis, when he thought himselfe deliuered of those whom he supposed daungerous to his estate,and whom he charged with most haynous conspiracie, found afterward mightie resistance by the remnants of that execution,by whom these Articles of request were presented vnto him: whereuppon hath not followed such full conclusion as had ben to bee wished for the quiet of that kyngdom. Since which time,and the lamentable troubles depending,when the sayd kyng had his owne

Brother, with the next Prince of his bloud, his greateſt Mareshals of his Realme, and a number of noble men, in cuſtodie and priſon, and dayly expectation was of a totall deſtruction of ſome part of his ſubiectes, God hath added him to his aunceſters.

The circumſtances of his diſeaſe, the cauſe, occaſion and maner of his death, pertayneth not to vs. It was the woorke of God. No doubt, hee lacked not the care of a mother, the counſell of Phiſicians and cunning perſons, the helpe, aduiſe, wish and praier of the famous king his brother, and all that men might do. But Kynges who to vs in reſemblance are Gods, to them ſelues in Nature be men. God giue to all Princes, not that opinion onely, but alſo that cogitation, both to thinke it, and thinke vppon it. God giue quiet to that chriſtiã region of our neighbours, and an hart to all Chriſtiã gouernour:, to haue care of the ſafetie and peace of their poſteritie. For beyond

yond all posteritie there is a Kyng of Kynges to be aunswered, And GOD giue vs Englishmen quiet and thankfull hartes, that we may rest in vnitie, cleaue to present state, abhorre changes, and so vse our Religion that God find it not necessary to withdraw our highest treasure.

Amen.

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Articles ...
Request to French King
... by Deputies - Languedoc.

1574.

67. A. 3.